SERIOUS REFLECTIONS

ON THE LATE AND CONTINUED

DISTURBANCES

IN

IRELAND.

ADDRESSED TO THE PEOPLE AT LARGE.

BY A CITIZEN OF THE WORLD.

Quo, quo, Sceleſti, ruitis! HOR.

Whither, ah! whither, would you madly run,
The Sword unſheath'd, and impious war begun;
Has then too little of the Latian blood,
Been pour'd on Earth, or mix'd with Neptune's Flood?
Alaſs! that *Parthia*, ſhould her vows enjoy,
And *Rome*, with impious hand, herſelf deſtroy. FRANCIS.

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SERIOUS REFLECTIONS, &c.

OF all the various means employed by *Faction*, to break in upon the peace of the individual, and the public repoſe, there perhaps are none ſo heinous, as attempts to corrupt the minds of the lower orders of a people, whether by writings and papers induſtriouſly circulated among them, and calculated to miſlead; or by emiſſaries ſent in as ſo many evil ſpirits to work upon their paſſions, by ſubtle inſinuations of their diſtreſſed, their abject ſtate, occaſioned by the oppreſſions of the great, the opulent: while at the ſame time they have the means of redreſs ſo much in their own power, as free agents, and equal in nature, to right of place, property, &c.

Such is the ſpecious, but unfounded ſubſtance, of the writings of all thoſe diſappointed perſons in a ſtate, whoſe views in life, being blaſted by any other means, throw off their allegiance, their ties to their country, "let ſlip the dogs of war," and like the Devil in *Milton*, who damned himſelf, drew after him, the third part of Heaven's ſons.

To ſuch abhorred means, may alſo be aſcribed, thoſe various aſſociations, which have diſgraced humanity, and which, from time to time have made their appearance in this otherwiſe happy kingdom of Ireland, under various ſignatures; and aſſociated, it ſhould ſeem, for the expreſs purpoſe of EXTERMINATION.

Let us now for a moment, and in the writings of the ſeducers of theſe people, contemplate one of thoſe monſters, thoſe enemies of men, who from ſiniſter views, motives moſt foul and unnatural, but concealed under the ſpecious guiſe of patriotiſm, of *Liberty*, would ſap the foundation of a ſtate the beſt conſtituted, and erect upon its ruins a ſyſtem of anarchy and confuſion.

Let us behold ſuch an one like an *Ignis fatuus* a will o'the wiſp, leading his miſerable, his infatuated votaries, into inextricable paths, to certain ruin. Lo! the poor, but induſtrious man the victim of his baleful ſuggeſtions, who, under a gleam of Heaven and religious content, was reaping an honeſt livelihood for himſelf and family, now leaning on his ſpade, the inſtrument of that induſtry, and with open mouth ſwallowing down thoſe pernicious councils that break on his repoſe, that make him fly in the face of the laws, that conſtitute him an enemy of the ſtate, and that in the end, by converting him into a beaſt of prey; get him at length cut off from that ſociety, of which, but a ſhort time before, he was a good, a uſeful member. His miſerable family

too, his widow and orphans, now reduced to penury by the *loſs* of their prop, their *main-ſtay* are ſeen wringing their hands, and in an agony of *deſpair* calling down the vengeance of Heaven upon the heads of their undoers.

Neither is this the whole of the evil; the contagion ſpreads, and is marked by maſſacre and deſolation; and if for a moment, we can ſuppoſe, that theſe miſerable, theſe deluded men, could effect a ſubverſion of the State, it muſt be by a ſcene of carnage equal to the commemoration of a ſecond *Golgotha*. Such a ſcene might well ſuit the gloomy diſpoſition of a ſoul like * *Paine*, and undoubtedly his writings do well qualify him for a place in thoſe regions, where anarchy and wild uproar are organized. Let us view him there then, for there he is in his proper element. There he has ſeen and taſted of the fruits of his induſtry. And there will he behold *Equality*, baſk too, in the ſunſhine of a convention. And what, though in order to effect ſo *deſirable a change* if a civil war be excited. Terror eſtabliſhed, every natural feeling ſtifled, a ſenſe of Deity ridiculed, and moral principle corrupted, with Baſtiles crammed with pri-

* *The writings of this man, in particular, is herein noticed, from the miſchiefs they have occaſioned in the North of Ireland: and more eſpecially his Rights of Man—ſome thouſands of copies of which having been induſtriouſly circulated in the North, at the low rate of 2d. a piece.*

ſoners, and peſtilence ravaging thoſe priſons. Is this enough, PAINE, or muſt we proceed? But human nature, in any breaſt, ſave that of Robeſpierre and thine, would be *paralized* be "ſicklied o'er with the pale caſt of thought" of innumerable victims beheaded, blown to pieces or drowned, of thouſands more compelled to emigrate, of *millions* of widows and orphans drowned in tears, of age maſſacred and burned on its bed of pain, infancy in the mother's womb, or of chaſtity violated in the moment of death; and the monſters of the deed, fatted with human gore! But hold, and for the honour of humanity let us aſk what *dog ſtar* with baleful influence raged at this *particular* time, or if there really does exiſt a *political* rabies or mania, as there does a phyſical one.

But the advocates of this proſtituted Liberty would palliate or attempt to do away even *theſe acts* by ſaying, that they were done at a period when the Revolution was as yet in its *infancy*, when the minds of men warmed with the order, the enthuſiaſm of patriotic rage, deemed even theſe acts of wanton cruelty neceſſary to the eſtabliſhment of ſo deſirable an end as the emancipation of five and twenty millions from a ſtate of abject ſlavery, to a ſtate of freedom and happineſs. But is this really the caſe? If after having leagued with deſtruction itſelf to accompliſh this end, have they really effected it? Have they made the maſs of the people there either happier, richer, better, or more free? A ſhort view of the pre-

ſent ſtate of things there, and after ſeveral years from the decollation of their King, will beſt explain that matter.

If they have effected then, by the means juſt mentioned, and for ſuch purpoſes, a change in their government; and if as yet, they have in ſome ſort ſupported that change. Behold the effects—their navy and commerce, almoſt annihilated—as alſo, their finances, their means, hitherto maintained by every ſpecies of rapacity, and proſcription, with additional Taxes, or *Forced Loans*, "crammed down the throats of the people, againſt the ſtomach of their ſenſe," with a mutual ſcene of jealouſy and diſcontent, ariſing out of the unhappineſs of their ſituation, and of which we cannot give a better ſpecimen, than in the following addreſs to the citizens of the executive Directory——"Citizens, paid by the Republic; ſince the commencement of the war, my ſalary was then ſufficient to provide me, with Food and Raiment; but the progreſſive diſcredit of aſſignats, has increaſed my diſtreſs! my pay, is now diſproportioned to the riſe of every ſpecies of proviſions; I have parted with exery thing, goods, watch, &c. to procure me the means of ſubſiſtence. I ſubmitted with reſignation, in the hope of better times, ought not the government, to provide thoſe who devote their time and trouble to the ſervice of the ſtate, with the means of ſupport? I am literally ſtarving!

Citizen Directors, though this demand, may ſeem to come from an individual, be aſ-

ſured, that it ſpeaks the ſentiments of an infinite number of people, under ſimilar circumſtances with myſelf."—And ſuch is the language, and ſuch the ſituation to excite it, of thoſe officers, who have ſhed their blood, in defence of this Chimera, Liberty. Is this to be happy, is this to be free?

In one period of their frenzy too, and like him who hoiſting a broom at his maſt head, vainly truſted to have ſwept the channel, they ſay, let us cover the ocean with our fleets, make a deſcent upon their iſland, plant the tree of liberty, and invite their ſeamen to participate in it. *Their Seamen!* the honeſt indignation of a *Britiſh Tar* would recoil with horror at their miſdoings, and in his uprightneſs would tell them, that the conſtitution and laws of his own country are competent to afford him, more real, more ſolid liberty and ſecurity, than France, at any one period of her exiſtence, was ever able to beſtow.

Yet theſe are they who would give laws to the world, and reſtore the *Golden Age*.

But how have they effected this in Holland? how, in the Weſt Indies?

If we turn our eyes to the former, we find, that after having indeed, by their machinations wrought a change, that is, ſubverted their government, and aſſimilated that people, as it were, into their own nature; they wring from them under colour of defraying the expences of effecting ſo bleſſed a change, they wring from them their laſt Gilder, give them the *Fraternal Embrace*, and then leave

them to be ſtript of their remaining poſſeſſions, by a people once their *Ally*, now by their dereliction, *compelled* to be a foe.

And if we turn to the Weſt Indies, there we find theſe diſpenſers of happineſs, equally uniform in imbecility and vice: and there too, the miſerable proſelytes of theſe phantoms of felicity, exhauſted by the ravages of war and famine, and when crying for ſuccour to theſe their ſeducers; they tell them by proclamation, their total inability to aſſiſt them, from a complete reduction of their marine, occaſioned by the ſuperiority of the *Britiſh Force*.

And that ſuch would be the caſe with theſe kingdoms, if ever they got footing in them, cannot be doubted. Perturbed Spirits, who knowing not the way to peace themſelves, can but ill diſpenſe it! and ſuch muſt ever be the caſe with them, for a republican form of Government, in order to be perfect, and permanent, muſt be founded in a virtue, and ſtability of conduct, but ill ſuited to the verſatile nature of a French man.

They talk too of *Peace*, but how? by demanding a *Status quo* or a reſtoration of things, as at the commencement of hoſtilities.—Do ſentiments like theſe accord with minds attuned to peace?

I have mentioned the writings of *Paine*, as in them are alſo to be found, the principles of all thoſe, who artfully begin their revolutionary career, by attempts at ſubverting the eſtabliſhed religion of a country, in

order that all obligations founded thereon, may become nugatory and void: and after having ſo corrupted, or prepared the general mind for revolt, complete their work by ſubtle, but fallacious arguments drawn from the natural rights and equalities of men; and hence endeavouring to put down all hierarchies, all ſubordination, and mutual ties of ſocial compact. Blackſtone in his Commentaries on the laws of England, and who, though deeply impreſſed with a juſt ſenſe of the rights of the people, yet does not heſitate to pronounce ſuch fellows, traitors to the ſtate, traitors of the moſt pernicious and deſpicable caſt! for when ſuch a flood of corruption ſhall by ſuch means be let in upon the heart, it is impoſſible to tell how wide the breach may be made; or when a ſenſe of religion, is thus eradicated, what ſpecies or degree of guilt may enter it.

The preſent ſyſtem of *Defenderiſm* may be well adduced in proof of this remark, the progreſſive ſtages of increaſed guilt attached to it, being ſuch, as to denote an entire abandonment of all moral ſentiment and religion. This appeared moſt evident, in what paſſed at the trials of ſome of thoſe people, as alſo by the debates in the houſe of Commons, in conſequence of Mr. *Grattan*'s motion reſpecting the Indemnity Bill, brought forward by the Attorney General. And from which it is manifeſt, that the ſyſtematic principles, on which this inſurrection was conducted, with the nature of the general correſpondence

throughout the kingdom, not only evinced a general conſpiracy, but that it avowedly went, to the ſubverſion of all *Law*, and government.

The tranſactions of the *North*, too, though not attended with all that cruelty, yet did they go ſtill more avowedly into French principles. The trials, however, as above, with the parliamentary reports on thoſe proceedings, relieve me from the painful taſk of enumerating them. Suffice it to ſay, that ſome of them were of that complexion, as may not be found even in the annals of a Robeſpiere himſelf. "They out-Herod Herod."

What ſhall we think then of thoſe men, who at the preſent time, notwithſtanding the fatal effects of thoſe principles before their eyes, do nevertheleſs perſiſt in lighting up the flame of civil war in the boſom of their country? do blow up the embers of that diſcontent, which otherwiſe might die a *natural* death, and be ſucceeded by ſentiments of attachment and duty?

Yes, to the diſgrace of all order, there are at preſent ſuch; who in contempt of the law, and not ſufficiently *ſaturated* with blood, and thoſe various diſtreſſes already mentioned, do continue to erect the ſtandard of *Revolt*; and invite not only people of the above deſcription, but even the *Soldiery*, nay *all* to rally round it, for the purpoſe of overturning the Government. And through the medium too of that *Preſs*, whoſe liberties they violate, in every ſentence they utter, theſe are *mountains* of iniquity, upon whoſe ſouls the ghoſts of all thoſe ſlain by their means muſt ſit heavy.

The author of theſe ſheets ſet out by obſerving, that one mode of inflaming the minds of the lower orders of the people by the *ſeditious*, is that of teaching them to conſider their ſituation in the moſt miſerable and degrading point of view; and ſo encouraging them not only to fly in the face of the law, but to juſtify them in ſo doing.

But can we ſuppoſe for a moment, that Government could be ſo inattentive to its own intereſts, as to permit a ſyſtem of oppreſſion to pervade the peaſantry, the working and laborious poor, who by their manufactures and induſtry, add ſtrength to a ſtate; and without whoſe aſſiſtance that ſtate could not poſſibly exiſt? aſſuredly not!

A ſhort enquiry however, into the ſituation of that people, at the ſame time that it is a natural conſequence of the preceding remarks will beſt ſhew whether, or how far, they have any real and juſt grounds for attempts ſo ſanguinary, and ſo deſtructive of the preſent eſtabliſhed form of Government; and in the courſe of which enquiry whether *that* government does actually merit ſuch return.

If, when in order to this enquiry then, we commence our obſervations in the metropolis, and begin by contemplating the ſumptuous edifices and ſpacious ſquares, the habitations of the great, the opulent, as the abodes of ſo many *deſpots*; who having eſtabliſhed themſelves thus in grandeur, at the expence of the community at large, and without reference to the good of that community; but for the ſole

purpoſe of ſelf, and the gratification of vicious appetites, then might they be held in juſt deteſtation, as the enemies of man. And if, from ſuch an eminence, we might at the ſame time behold the cottages of the poor, and conceive *their* lives and properties at the will and caprice of thoſe ſame deſpots; then, indeed, might *pity* drop a tear, and lament, in bitterneſs of heart, the inequality of man! but when, upon a more minute ſurvey of things, we find numerous eſtabliſhments for the comfort and repoſe of thoſe very poor, and ſome of them ſuperior to the palaces of princes; ſuch thoughts vaniſh, and are ſupplanted by ſentiments of gratitude and eſteem. When among theſe ſtructures that every where meet the eye, we obſerve ſome erected for the humane purpoſe of the lying-in poor, where they may be attended with a ſiſterly care; ſome where the halt, the lame, the blind, nay all diſeaſe finds ſhelter or relief; while others again, whoſe gates ſtanding open for the immediate reception of penury and want, ſhould ſeem to preclude or do away thoſe uncheering thoughts, which would otherwiſe preſs upon the generous mind, by a ſenſe of unhouſed and unprotected poverty!

But when, in addition to this, we perceive the regards of the great, the opulent, deſcend to the *minutiæ* of diſtreſs, and forming themſelves into ſocieties, for the relief of poor room-keepers, of perſons impriſoned for ſmall debts, &c.—And when, moreover at

the preaching of a ſingle *Sermon*, above 1500*l.* has been collected for one of theſe humane purpoſes; we then think that *Miſery*, need ſcarcely *aſk* an alms, and at the ſame time that we ſo think, our feelings muſt be proportionally hurt, at the daring attempts of thoſe, who would among other things, deſtroy that *Religion* in the breaſt, whoſe influence can ſo ſoften the heart and affections, to charities like theſe! purſuing ſtill our enquiry, we ſhall find, the ſame providential care extend to all, as well the infant poor, as to the education and maintenance, of the orphans of both ſexes of every pariſh: and in ſome of thoſe ſeminaries, where the tolerant principles of government are conſpicuous, by the education of Roman Catholics, and Proteſtants under the ſame roof. And if we extend our views to the kingdom throughout, do we not find the ſame general attention? do we not obſerve county Infirmaries, and pariſh Infirmaries, with innumerable poor houſes, of every denomination? and that if England diſburſes her ſix millions a year, for the legal maintenance of her poor, *Ireland* expends, at leaſt, her proportional ſhare, by *voluntary* contributions to the ſame end. Nay, the very amuſements and aſſemblies of the great, are often made ſubſervient to the ſame humane purpoſe. And even thoſe public works, as Canals, &c. at the ſame time that they tend to further trade, and reduce the prices of various articles of life; do miniſter likewiſe to the ſup-

port of induſtry. In ſhort, the labours of the pen,† the mind as well as the purſe, have been ſtretched, for the individual, as well as general good of induſtry and want.

Neither can *Government* be ſaid to be inattentive to the calls of the lower orders of the ſtate:—are *they* made to feel the burthen of a tax? of thoſe aſſeſſments which every form of government, in every part of the globe, find neceſſary to ſubſtantiate, as well for the defence, of their reſpective ſtates, as for their maintenance? does the repeal of a *Tax* on their one hearth for inſtance, while it is put on thoſe who may be thought better able to ſupport it; does this argue inattention! as little does the additional one upon *Spirits*, which, while the uſe of it, manifeſtly tends to impoveriſh, has the additional effect, of perverting their morals; and all this, while the more wholeſome beverage of *Malt*, is left as free as poſſible. 'Tis not the *Neceſſaries* of life then, which are chiefly taxed, but its *Luxuries*, and thoſe who uſe *them*, are only made to feel the burthen of them.

It is likewiſe no ſmall pleaſure to think, that if the price of proviſions has increaſed, the price of labour has alſo increaſed, and that in nearly a proportional ratio: but

† *Lord* Powlett, *when in the office of Secretary here, has, much to his honor diſplayed no ſmall ability, in his ſpeech in the Houſe of Commons, on the beſt mode of educating the children of the poor.*

which, by a caſe in point, is by no means ſo in France. The wages of ſervants for inſtance, have encreaſed here, one half at leaſt, to what they were ſome forty or fifty years back, and the ſame may be ſaid of almoſt every ſpecies of labour; and all this while the middling claſs of the people, and many of whom too of a liberal education, do ſtand at nearly the ſame mode of payment or ſalary to-day, as at the diſtance of fifty years back. And many of whom may poſſibly feel the effects of the times as acutely as him who labours at the loom or at the ſpade. And yet we do not find among theſe any diſpoſition to *clog* the wheels of government by outrage or cabal. *They*, know how to appreciate the tranquility of a ſtate; and can conceive it perhaps utterly impoſſible for it to anſwer every exigence of life, while they conclude it to be the diſpoſition and wiſh of government to do every thing compatible with juſtice for the good of the whole.

It has been ſaid, that the working part of the community are the beſt ſupport of the ſtate; far be it, therefore, from the writer of theſe pages to ſpeak againſt the intereſts of ſuch: on the other hand, he holds it the duty of the ſtate, as well as of every member of it, to further and ſupport their *true* intereſts. And as a Citizen of the World, and a man who having travelled into almoſt all parts of it, he can ſay, that upon a comparative view the people of Ireland have as little, if not leſs to complain of, than moſt nations upon earth.

If, for inſtance, we ſtretch our thoughts to the remoteſt Eaſt, or kingdom of *Siam*, there we ſhall behold wretchedneſs in the extreme! the people there depending for their lives and ſubſiſtence wholly upon the arbitrary will of their Sovereign; without a law to reſort to, without an interceſſor, the miniſters in their turn being ſo many petty tyrants—the ſame may ſaid of *Perſia*. And if in the more enlightened and extenſive empire of *Ruſſia*, there we find the ſlighteſt political intrigue, a ſufficient motive for baniſhing the greateſt nobleman to *Siberia*, and confiſcating his eſtates. While the Court, compoſed of a few Miniſters, named by the Sovereign, have the lives and fortunes of all at their mercy! this is to be weak, to be miſerable, but this is not all. They have an additional ſource of wretchedneſs ariſing out of, and inſeparable from, their reſpective ſituations and climes. What diſtreſs, what mortality has the writer of this Addreſs witneſſed in the *Eaſt*, by a ſcarcity of *rice*, the main article of life, occaſioned by a long drought. In *Bengal* in particular, where an European could not go out of his houſe, without ſtepping over ſome dozens of dead bodies of the natives: where boats could with difficulty make their way through the ſtream of the Ganges, from the number of corpſes floating in all directions on its ſurface. And where, during the Monſoon, or wet ſeaſon, the miſerable huts of that people have been inundated in the courſe of a few hours rain, and themſelves ſeen ſitting naked

upon the ruins! Turning again to that part of the Eaſt, where the *Euphrates* rolls his ſtream between Arabia and Perſia, there famine and peſtilence reign by turns. There he has ſeen them carry out their dead by dozens. There ſome thouſands in the day have fallen victims to the plague, and in the courſe of a fortnight the reſidence of thouſands more have been nearly deſolated! while madneſs from exceſſive heat, is no uncommon ſight.

Paſſing now into thoſe regions where the earth is either baked in froſt, for near two thirds of the year, or covered deep in ſnow, there miſery, not much ſhort of the former, ſeems to be the lot of the inhabitants. There has he likewiſe ſeen them digging for a ſubſiſtence through that ſnow, or picking a ſtill more ſcanty one amid the rocks.

Or laſtly, if in running down that extenſive coaſt of North America, from the more cold regions of Halifax, till through ſucceſſive degrees of heat, we arrive at the Carolinas or Georgia; and where Europeans have built themſelves houſes and cities, and erected themſelves into a republican form of government: to where thoſe of the *North of Ireland* more eſpecially have been invited to emigrate, or more frequently ſeduced thereto by thoſe *diſorganizers*, who ſeduce the unwary by baits of *Equality:* and who are taught to think, that upon their arrival there, they have nothing to do but to ſhew themſelves, in order to enter into a ſtate of eaſe and

affluence. How miſerably diſappointed muſt thoſe people feel, when in lieu of thoſe golden dreams, they find themſelves ſtill within the precincts of Government and Law, to which they muſt contribute by taxation, to which they muſt yield obedience, and for the ſecurity of which they muſt alſo fight. Where nothing can be got but through hard labour and induſtry, and where the profeſſor of each art, muſt not only be maſter of that art, but where it will alſo be expected of him that he will be able to perform it: How muſt his diſcontent be excited by ſuch circumſtances? But how greatly muſt that diſcontent be aggravated by the thought that either from want of intereſt or inability, or both, he may never riſe to a ſhare in the Government; and that in the mean time he has to encounter not only the high price of proviſions, but the unwholeſomeneſs of the climate alſo; as *Philadelphia* and *New York*, cities well known to the writer of theſe ſheets, and where he has but too often experienced their effects, can teſtify. And where *Fever*, often aſſuming the nature of *Plague*, has compelled the inhabitants to fly for a time from thoſe Cities!

Returning now, from theſe inhoſpitable regions, theſe ſcenes of complicated diſtreſs, we fix our attention on that of Great Britain and *Ireland*, what a contraſt, whatever way conſidered, or in whatever point of view, what a contraſt! If as to climate or ſoil, both genial in the higheſt degree, to the wants of the inhabitants. If as to Govern-

ment, we behold a King, not *abſolute* like him of *Siam*, *Perſia*, &c. A nobility without vaſſals or ſlaves, and a people voting by their Repreſentatives, with laws founded in wiſdom and equality, and binding on the prince as on the peaſant. As ſo many barriers between power and oppreſſion on the one hand, and wild and barbarous miſrule and encroachment on the other, and a religion withal, breathing univerſal charity and good will, the regulator of conſcience, and the beſt calculated to make men happy in ſociety, and to keep them ſo. When we behold theſe things, we pronounce ſuch a ſtate in a fair way to happineſs; and that a people ſo circumſtanced, cannot think too highly of that Conſtitution, Law and Religion, which can ſo amply ſecure it. And that as the general ſum of happineſs to the people would not be promoted, by any change of ſuch a State, it follows that they muſt be the enemies of that State who would attempt it—enemies of the natural rights and equalities of man, words which however miſapplied by ignorant or perverted by deſigning men, have their exiſtence in nature, and if any where perfect, can alone be found ſo, in a State conſtituted ſuch as this.

And yet a *Paine*, a *Volney*, vainly imagine, or rather attempt to betray into the thought that they have hit upon the *preciſe* point, in which thoſe Rights and Equalities are more perfectly centred. But *France*, although it has pretty nearly followed the ſentiments of theſe men, is not as yet that *center* of per-

fection, neither is Holland, *as already proved*, any more than any one of thoſe States which have been compelled to adopt like opinions. And how ſhould they, under ſuch preceptors. The former, that is *Paine*, as a preparative to the completion of his idea, of the more perfect Rights and Equalities of man, would throw down all forms of Religion, all dignities, all learning, &c. Would we ſee the reſult of this, we need only penetrate thoſe more ſavage regions, where Nature holds her primitive reign: where ſcarce a ſhadow of government does ſeem to exiſt; where a ſcene of conſummate ignorance, and a mere unaccommodated nature, does every where preſent itſelf; where the mind, like an untilled piece of ground lies fallow; where the people muſt be conſtantly upon the watch, not only againſt the incurſions of wild beaſts, but againſt thoſe of their own ſpecies: in their bodies naked and defenceleſs, in their habitations unſheltered and expoſed to all viciſſitudes; their paſſions unſtayed by reaſon, their vengeance untempered by mercy, and their religion, if any, ſanguinary and ſuperſtitious. Such would be the reſult. And is this the happineſs, the freedom this, to which the followers of *Paine* would lead Mankind? A * *Volney* too, no leſs abſurd, but ſtill more dangerous, as in conjunction with vitiated principles, he ſeems likewiſe a man of erudition. *He*, after having con-

* Volney *on the ruin of empires.*

voked all the religions upon earth, and condemned them in a Maſs, as a preliminary to the eſtabliſhment of *his* ſcheme of liberty, proceeds to fly in the face of Nature, and with the ſame view, by attempts at weakening the filial and parental tie. It is no hard matter to foreſee what would be the reſult of principles like theſe.

But ſtill is a republican form of government ſounded upon the ear, under the idea of its being more favourable to the natural rights and equalities of man: Here lies the charm. But in order to ſupport, to keep up the idea, it becomes neceſſary to inculcate at the ſame time a ſenſe of *primeval innocence* as annexed to it: Where the inhabitants being as yet but few, as likewiſe their wants, the earth at the ſame time throwing up ſpontaneouſly whatever might be neceſſary for the ſubſiſtence of man, without much labor, much pain; and where the diſſocial paſſions as yet having taken no deep root, the arm of power would not be called up againſt invaſion, nor that of juſtice againſt private wrong; but all live in common, in virtue, harmony and love. What a ſtate is this? how devoutly to be wiſhed! and the minds of men being thus inflamed, *buoyed* up by ſuch lures, fly in the face of Government, of Law, and forgetting their nature and obligations, "play ſuch fantaſtic tricks before high Heaven, as make the Angels weep." And reminding us of thoſe men of the Eaſt, who, ſeized with a temporary phrenzy, lay hold of

a ſcymeter with one hand, while with the other, they unbind a lock of hair on the head, as a ſignal of giving no quarter, and then run about, cutting down every thing they meet, till themſelves at length, and after having committed the moſt horrid deeds of death, are knocked on the head, like ſo many mad dogs.—This they call, *running the muck.*

And was not this preciſely the caſe with *France*, till their eyes being at length opened to the fallacy of ſuch a ſtate of freedom as they were taught to expect by ſuch means, and finding themſelves ſtill ſubject to a form of government even more obnoxious than that they had departed from; an univerſal diſcontent prevaded the whole; and many of them to the preſent time, retaining the ſame erroneous ideas of Liberty, and Equality in property, &c. that were infuſed into them; continue to commit depredations upon each other, which the executive power, however well directed, is not of force ſufficient to eradicate, any more than it is, thoſe *Conſpiracies*, which are daily hatching.

That mankind have at the ſame time, their natural rights and equalities in ſociety, would be abſurd to doubt: and the greateſt of men and of potentates, among men, do feel and avow it. But if ever it was neceſſary to hold up to the general mind, the limits, and extent of thoſe liberties and rights, the preſent is that period of time: And this cannot be better done, than by a ſhort view of man, in a ſtate of ſociety.

Society then, being the ordination of nature, inaſmuch as men are drawn thereto, for the purpoſe of mutual aid and aſſiſtance, in conſequence of mutual wants and imbecilities; which could not ſingly, and in a ſolitary ſtate, be ſupplied; it follows, that ſociety is beſt ſupported, by mutual acts, of amity and good will. And that whoever infringes theſe laws of nature in ſociety, becomes an enemy to the natural rights of men in that ſociety. And that all are *equal* to thoſe rights (ſave thoſe who infringe them as above) appears manifeſt from that conſciouſneſs, which each man poſſeſſes of being of the ſame ſpecies with his fellows in ſociety, as having the ſame common mode of entrance into, and exit out of life; as born with the ſame appetites and paſſions, and generally ſpeaking as having the ſame intuitive ſenſe of the Deity and of morals.—They have alſo, other rights, which will appear hereafter. But there are many things which men, do *not* equally poſſeſs in ſociety; corporeal ſtrength; beauty or ſymmetry of parts are not ſhared alike to all; any more than *mental* abilities, and for the wiſe purpoſe of cementing ſociety by mutual aid and ſupport.

The preſent ſtate of man likewiſe, not being that *primeval* ſtate, already mentioned, but a ſtate in which the earth fully peopled (and thoſe of various paſſions too) will not yield her increaſe, without much labor, much pains, where the occupier of property proving his natural claim thereto, not only

by his having been the firſt occupier, or as having ſucceeded thereto by his ſervices to ſociety, as well as having improved ſaid property: has a conſequent title to the free enjoyment of that property. And *Money* being eſtabliſhed, as the † *Sign of wealth*, a ſucceſſion by purchaſe would *neceſſarily* take place. And ſome by their ſuperior induſtry and abilities, being more ſucceſsful than others, an *Inequality* in *Property* muſt alſo *neceſſarily* enſue. And hence thoſe *Levellers*, who would have all property in common; would not only violate the law of nature but of *morals*, which inculcates the leſſon, of doing, as we would wiſh to be done by; but ſuch procedure would be in the higheſt degree abſurd too, as *Inequality* of property, would be the almoſt immediate reſult of ſuch equal diviſion.

Property likewiſe, being rendered deſirable from the conveniencies and comforts it affords, yet, however fairly derived, will, from thoſe circumſtances, be ſometimes invaded by the vicious and diſſocial in ſociety; and who, in order to poſſeſs themſelves of it, would, regardleſs of the natural rights of men, ſacrifice even life itſelf to obtain it. And hence the origin of *laws* to reſtrain men from infringing thoſe rights of property; and which rights do conſequently include that to *life*, and *character* an higher ſpecies of property; and to which *all* have an *equal* right, ſave thoſe only, who forfeit their claim thereto, by infractions on the laws and order of ſociety.

† *Smith on the cauſes of the wealth of nations.*

With reſpect to property it may be further obſerved, that if it could poſſibly remain equal among all, how would thoſe natural virtues of the ſoul, ſuch as generoſity, charity, ſympathy, &c. have place? Or if there were not objects upon whom to exerciſe them what would become of the natural affections of gratitude, or ſenſe of obligation, &c.?— Theſe inequalities therefore, in property, are the order of the univerſe, are natural, and providentially ordered for the good of ſociety, and for the knitting of all in one bond of amity and love. And it is no unpleaſing thought, with regard to this country in particular, and a further confirmation of the preceding aſſertions, that we need only caſt our eye over its general regiſter, to aſſure us that this love and regard are almoſt *boundleſs*,* on the ſide of the opulent.

As in property, ſo alſo in *talent*, is this diverſity conſpicuous: and for the ſame gracious purpoſe of general good. Were all, for inſtance, poſſeſſed of the ſame talent, and *that* talent leading men to the ſame purſuit, ſuppoſe the defence of their country, what, in that caſe, muſt become of agriculture? Or were all directed to rural employments, what would become of the various arts ſubſervient

* *The improvements which have been lately made under the auſpices of the preſent Secretary* Mr. Pelham, *at the Poor houſe, are among thoſe inſtances of this attention, that ought not to be paſſed over in ſilence.*

to the various purpoſes of life? from that which quarries the ſtone, or forms it, to that which erects a cathedral in honour of the Deity, or a ſhip of war for the purpoſe of defence. And ſhould any one of theſe profeſſions or arts in life, ſubſervient to the good of ſociety be * *extinguiſhed* from the higheſt profeſſional walk to the loweſt, how muſt that ſociety ſuffer by ſuch dereliction? the man therefore, and who by much *labor* and *expence*, has acquired ſuch competent knowledge of the laws of his country, as to enable him to diſpenſe it for the purpoſe of mutual protection, ſhall he not be held an uſeful member of ſociety, and be entitled likewiſe to his reward? The man alſo, who by a like ſtudy (and that probably over the midnight lamp) has ſet himſelf apart, for the purpoſe of adminiſtering to the neceſſities of the ſick, the wounded, *is he* a leſs uſeful member, or leſs deſerving of reward? and no leſs is he who devoting himſelf to the regulation of manners, morals, and a juſt ſenſe of the Deity, entitled to our beſt regards. The *laborer* in all theſe caſes, *is worthy of his hire*, from the higheſt or moſt exalted inſtance of talent, to the loweſt; from him who unfolds the amazing operations of Nature, and makes

* *Some of our modern* Levellers *would extinguiſh our Univerſities, and conſequently all learning as unneceſſary—they would, in ſhort, recur to a ſtate of nature, which according to* Hobbs *is a ſtate of warfare.*

them ſubſervient to the uſe of man; to him who conſtructs thoſe inſtruments, without which thoſe ſtupendous diſcoveries could not be aſcertained.

And as therefore in the human, or natural body, the welfare of the whole depends on that of each individual member, and that again by whatever affects the whole ſyſtem; and there is thus a mutual dependance and ſympathy among all the parts; ſo in the political, every individual having a certain portion of talent allotted him, and if duly applied, renders him neceſſary to the welfare of the whole community. And hence out of this very inequality, an equality itſelf is begot.

And hence, therefore, the wickedneſs as well as abſurdity of thoſe who would fly in the face of nature, under colour of aſſerting the *Rights of Man*, by attempting to level *ſuperior talent* as unneceſſary; and ſo depriving the human mind of one of its beſt rights and properties.

Talent likewiſe, ſo far as it reſpects *Government*, is no leſs diverſified and confirmed in nature. If, for inſtance, a man poſſeſſing the corporeal qualities of ſtrength, agility, proportion, &c. in any eminent degree, and withal of a martial genius, ſuch would be looked up to as an *hero* and *admired*. If to this he was poſſeſſed of intellectual merit, ſuch as a more general knowledge accompanied with juſtice, prudence, temperance, &c. ſuch would be alſo *eſteemed* and conſulted as an arbiter or *judge*. And if to all theſe were

ſuperadded the moral virtues of love, and good-will, with clemency, mercy, &c. that man would not fail, to be alſo beloved: and ſuch in the infancy of a ſtate more eſpecially, would be held as a governor or chief, and be looked up to, and followed with implicit obedience.—And hence, the *Origin* of government, and hence alſo may be inferred, that a *monarchical* form of government, might have been the moſt *antient*. And as population increaſed, the influence of this chief would alſo increaſe, his *Will* would become a *Law*.—And hence likewiſe, *arbitrary* governments.

And here again, we cannot ſufficiently admire the ſtructure of the Britiſh Conſtitution, which equally removed from arbitrary meaſures on the one hand, and blind democratic rage on the other; does beſt ſecure to all, their equal and reſpective rights. And civil ſociety is thus *free* when delivered from arbitrary power in whatever ſhape it may exiſt.

And as thoſe who by their ſuperior talents are inveſted with offices of government and command for the good and protection of the whole, ſo are they entitled to the reſpect and obedience of thoſe who are ſubjected to their authority. And it is alſo but fair, that thoſe who contribute in the moſt diſtinguiſhed degree, to the common *welfare*, ſhould enjoy a proportional ſhare of honour and *emolument* to that degree of utility, and labor which they might have diſplayed: and if thoſe raiſed as above to the higheſt ſtations of life, and

fortune, do with thoſe powers, maintain juſtice, order, and peace, in ſociety, do ſtudy and purſue the public good, relieve diſtreſs, encourage induſtry, REWARD MERIT, exerciſe condeſcenſion and affability to their inferiors, cultivate and extend the uſeful arts, with the grand principles of morality and religion; thoſe men, who thus employ their opportunities and talents for the benefit of their fellows in ſociety, are entitled to their higheſt veneration and eſteem.

And ſurely, in no country have thoſe virtues, been ſo eminently diſplayed, as in theſe dominions, and among that people in particular (the more immediate ſubject of this addreſs) who, miſguided and unnatural as they are, would extinguiſh thoſe lights, and ſupports, exerciſed in their favor, and for the general good. Would run counter to all law and authority, commit the moſt horrid atrocities, and be themſelves, the very *deſpots* they decry, rendering it likewiſe neceſſary for the general ſecurity, that part of that community abhorring ſuch principles, ſhould be ſent out againſt them, either for the purpoſe of reducing them to order, or of ſhutting them out at once from that ſociety, of which they had demonſtrated themſelves unworthy.

The inhuman maſſacre of ſome reſpectable clergymen of the North will by an eaſy tranſition, here recur to the reader,—thoſe clergymen, who whether conſidered as teachers of the people, by inculcating principles which tend to their happineſs both here and hereaf-

ter; or as magiſtrates inveſted with powers to ſuppreſs diſorders leading to the ſubverſion of the ſtate, and who, in either caſe were intereſting objects of ſociety: that *theſe* ſhould fall victims to popular rage ſeems moſt unaccountable! and our indignation muſt be proportionably excited at ſuch barbarous outrages.

Among other unſubſtantiated arguments, adduced in favor of theſe deluded men; it has been alleged, that they were ſent on board *tenders* without previous trial and conviction of guilt. But to this it may be anſwered, that it appears but too evident, that the magiſtrates impowered upon that occaſion, had *damning* proofs of their delinquency, before they proceeded to puniſhment. It is only to be regretted, that they had not been ſent any where, rather than into the *Navy*, as it is but too apparent, that the late mutiny there, was very much excited by a diſſemination of the vitiated principles, of thoſe ſame offenders.

For as is juſtly obſerved by the miniſter in his motion (in the Britiſh ſenate) for the ſuppreſſion of thoſe diſturbances; "If our *Seamen* (ſays he) are naturally loyal and brave, and if the conduct they have lately exhibited, belies all their former ſentiments and habits; and if, at the ſame time we know, that attempts have been made to produce ſimilar effects in other quarters; then, how can we doubt, but that the ſame means have been employed, to produce the conſequences we ſo much lament." If this mutiny then, did

not originate in the hearts of our ſeamen, what ſpirit, it may be aſked, eſcaped from France, and fraught with *revolt*, could thus taint the integrity of our marine? or rather, what incendiaries from *hence*, imbibing ſimilar principles, and proſcribed, or ſent on board our *Tenders* did ſow this ſedition? tremble therefore ye! who ſtill meditate the deſtruction of your country—tremble at the extent of your guilt, in the ſeduction, and conſequent puniſhment of theſe men!—But they are returned to *Duty*—they are returned—— that illuſion which was ſo artfully ſpread upon their imagination is diſſolved, and with a due ſenſe of their crime, they acquieſce in the juſtice of their puniſhment: and execrating perhaps, at the ſame time, their own folly, in being thus the dupes of knavery.

For a Britiſh Seaman, when *unwarped* by ſuch principles, does know full well, that in no maritime ſtate whatever, are Seamen, either ſo well paid or proviſioned as in this: and that if ever our enemies ſhould become victors; he with his brethren of the navy, would be among the greateſt ſufferers! for the firſt object, either of monarchical or republican France would be, to extinguiſh our commerce; and then the very occupation of a Britiſh Seaman, as Mr. SHERIDAN himſelf, and upon the ſame occaſion obſerved, *might be done away.*

The conſpirators againſt their country of Ireland, (for by what other ſignature can they be diſtinguiſhed) having ſo far led into theſe

remarks upon the navy; it may be further obſerved here, that a Britiſh Seaman, likewiſe knows, that there are not wanting even in *his* line, innumerable inſtances of promotion in caſe of merit. And that perhaps, one of the beſt officers that ever England produced might have been originally, no better than a *Foremaſt man.* And ſo on ſhore alſo, how many of obſcure birth, and without the ſmalleſt proſpect in their outſet, have, neverthēleſs, by their aſſiduity and merit, roſe high in office and grandeur; and perhaps at the preſent time, in poſſeſſion of thoſe offices and truſts,once occupied by thoſe, whoſe poſterity might now be in the ſame obſcurity, themſelves had emerged from. Does ſuch a government then as this, ſavor of *inequality*? or have the lower orders of the people of ſuch a ſtate, juſt grounds for diſcontent?

Of the evils attending this country, and what country is exempt from them? much has been ſaid of that ariſing from *Place* and *Penſion*: but if it be allowed, that they are at all neceſſary, then, it only remains to be known, whether they are laviſhed indiſcriminately, or upon the *unworthy.* On the other hand, let thoſe who would aboliſh place and penſion recollect, that by ſo doing, they would offer a violence, not only to the talents of men, which ſhould be encouraged and reſpected, whether in a civil or military capacity, but *that* ſtate alſo, where adequate rewards are not diſpenſed to reſpective merits, muſt be upon the decline—or fall—No ſtate then,

can well ſubſiſt without them: and of which truth, even *France*, *Republican* France, is at this day, an inconteſtible proof.

We do not live, or exiſt in a ſtate of perfection; the *Platonic* ſyſtem, by which ſome of the moſt diſpaſſionate, have been led away, is viſionary. If indeed, there could be a reign of univerſal juſtice, ſincerity and love among men, then might ſuch an age be realized. But how far thoſe inſurgents, or their *abettors* under this ſpecious pretext, do approximate to ſuch a ſtate, their own dark deeds, do beſt explain.—No! if there are religious, moral and phyſical evils, can it be expected, that *politics* ſhould eſcape the general imperfection? the ſmaller degree of this imperfection however, in any ſtate the better: and here again the author of theſe pages, begs leave to revert to this kingdom of Ireland; much has been done for her of late, and from the intereſt the preſent *Governor* is taking in her welfare, ſhe may be pronounced, in a progreſſive ſtage of improvement. As further inſtances of theſe attentions, or improvements, and in addition to thoſe already ſtated, may be mentioned that of the Botanic Gardens, lately inſtituted under the ſanction of *Parliament*; as well with a view, to the promotion of agriculture, as to the healing Art. From the ſame reſpectable quarter likewiſe, and much to the honor of humanity, are the public indebted for thoſe late arrangements, in favor of the Foundling Hoſpital: that nurſery of infant want! not to mention the protection

and encouragement given to that multitude of indigent manufacturers, by ſubſcription, and other modes of ſupport. From theſe, and the numberleſs inſtances of ſimilar beneficence, the people may think it a fortunate circumſtance, who are placed in ſuch a ſtate, and under ſuch government and protection: and gratitude and ſubjection, is what they owe in return.* But alas! the continued inſtances of diſaffection appearing too, under the moſt flagitious and abandoned forms; but too much ſhew, a contrary diſpoſition!

It is really a paradox, that while one part of the community are intent on the defence of their country, and at the hazard of their lives; another part, ſhould be no leſs ſo, on the ſubverſion of it! that while one part, are endeavoring to ſhut out the enemy, the other ſhould be employed, in paving the way for his reception, and all this, while themſelves, might probably be among the firſt ſacrifices: and that it would alſo be, to let in an overwhelming flood, of infidelity, corruption and rapacity.

The late victory however of Lord *Duncan* over the Dutch, has clipped their wings, for

* The large ſubſcriptions at preſent going on, for the relief of the widows and orphans of thoſe ſlain, in the late action of Lord Duncan, is ſtill further proof, of this God-like diſpoſition to humanity, on the ſide of the opulent.

ſome time to come, and *united* among ourſelves, we may bid defiance to their threats, whether they vainly meditate a deſcent in *Baloons*, or in flat bottom boats, *garriſoned*, "after what flouriſh their nature will."*

It has been ſaid, that the influence of theſe Republican principles has extended itſelf, even into our naval lines: but this is not all, our trade and commerce, do ſuffer as much if not more from thoſe principles, than by the war itſelf. *Public credit* is ſhook by them! for what foreign merchant, with whom we

* The preſent crippled ſtate of the French marine, contraſted with their threats, recals to mind, thoſe beautiful lines of the poet.

"Ill fated veſſel! ſhall the waves again,
Tempeſtuous, bear thee, to the faithleſs main?
What would thy madneſs, thus with ſtorms to ſport?
Ah! yet with caution ſeize the friendly port!
Behold thy naked decks, the ſouthren blaſt,
Hark! how it whiſtles, through thy rending maſt?
Torn are thy ſails, *thy guardian Gods are loſt*,
Whom you might call, in future tempeſts toſt.
Ah! yet take heed then, leſt thoſe tempeſts ſweep,
In ſportive rage, thy glories in the deep.
Ah! yet take heed, avoid thoſe fatal ſeas,
Which roll among the ſhining Cyclades."

have been in habits of commercial intercourſe, would riſk his property where inſurgency renders it ſo inſecure?

Nay, if we entertain a belief that wars are not unfrequently ſent as the ſcourge of guilt, then may thoſe men have ſomething to anſwer for, in the protraction of the preſent war, with all its calamitous effects: and by a perſeverance alſo in ſuch conduct, by which they hold out encouragement to the enemy, they are *naturally* a cauſe of the protraction of the war. For ſo long as the *French* entertain an idea that multitudes here are favourable to their cauſe, ſo long will they be indiſpoſed to overtures of peace. And that this is partly the caſe, muſt be obvious to every impartial mind, who will be at the pains to look into thoſe papers now before the public relating to the conferences between Lord Malmſbury and the French Plenipotentiaries: in which theſe latter throw ſuch obſtacles in the way of peace, as muſt *neceſſarily* ſet it at a great diſtance. If, therefore, they complain of the accumulation of taxes, occaſioned by the war, and a conſequent riſe in the articles of life, they ſhould reflect with *horror* that themſelves do tend to keep it up!

Upon the whole it having been made appear, that as ſociety is the natural ſtate of man, ſo Government and Law, calculated for its general ſecurity and happineſs, is no leſs ſuppoſed; and with that, a conſequent *ſubordination*, and without which, ſuch ſtate cannot poſſibly exiſt. And that if

the people of Ireland do live under ſuch Government and protection, (and which has alſo been made appear), then it follows, that they owe it obedience and reſpect. And ſome of theſe failing in that reſpect, do forfeit their claim to the protection of that ſtate, and that when they run about committing depredations on the lives and properties of their fellows in ſociety, under colour of the ſupporters of freedom; they miſtake the name of freedom—they proſtitute it. And that if, and notwithſtanding the example of France and Holland before their eyes, they ſtill conſider a Republican form of Government more favourable to freedom and happineſs, then let them look to the Republics of former times, to thoſe of *Athens* and *Rome*; and thoſe ſtates torn up by factions, if poſſible more calamitous, will inform them that Republican Governments can ſtill leſs ſecure internal happineſs and repoſe, than any other form of Government whatever.† And that the clay-built cottage, the thread-bare coat, and other ſymbols of poverty, muſt not only *there*, but in all forms of governments have place.

† *The numerous gangs of* banditti *which at this time infeſt the interior of France, threatening by its power to overturn the Conſtitution, and which is ſo much the ſubject of debate in the French Convention at the preſent day, is no bad inſtance of the effects of this falſe idea of Liberty and Equality, held out to them on the commencement of affairs there.*

Seeing then that ſuch is the natural order of things, it is no ſmall conſolation that while they diſcharge their reſpective duties to the State, they are no leſs requiſite than the moſt exalted, to the general happineſs. And that by due exertions of moral conduct in their ſphere, they are equally entitled too, to the appellation of the friend of man—the approved of Heaven. And when among other exerciſes of duty, we behold them fly with alacrity from the culture of their fields to aſſiſt our ſoldiery in their march to repel the common enemy on the late alarm of invaſion, and acting as *pioneers* in clearing the way of impediments, and otherwiſe aſſiſting them; then do we pronounce them as meriting the above appellation, and that the late revoltings among ſome of them are not in their *hearts*, as has been ſaid of our *ſeamen*, but in thoſe of their *ſeducers*.

What ſhall be ſaid then of theſe men? Why, that they are condemned, even by the voice of Republicaniſm itſelf. "All obſtructions, *ſays General Waſhington*, * to the execution of the laws, all combinations and aſſociations under whatever plauſible character, with the deſign to direct, controul, counteract, or awe the regular deliberation and action of the conſtituted authorities, have a fatal

* *See General Waſhington's farewell addreſs to the people of the United States of America.*

tendency; and however aſſociations of this deſcription may now and then anſwer popular ends, they are likely, in the courſe of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to ſubvert the power of the people, and to uſurp for themſelves the reins of government—deſtroying afterwards the very engines by which they have been lifted up to unjuſt dominion." And if ſuch proceedings cannot be tolerated in a Republic, how ought they be *ſcouted* in a Conſtitution ſuch as this? Where, however, the ſeeds of diſcontent have been ſown in ſuch variety of ſhapes among the lower orders, impelling them to revolt; and ſo getting them cut off, from that right to life and liberty, which they forfeit by ſaid revolt. They are taught, among other things, to conſider, and after having been put into the road of deſtruction by the commiſſion of the foregoing acts of inſurrection; they are taught to conſider, as a farther ſtimulant to outrage, that they have been proceeded againſt without the authority of law.

But what man, it may be anſwered, who poſſeſſing humanity, and having the Law of *Nature* written in his breaſt, would not be fired with ſentiments of abhorrence againſt the perpetrators of ſuch ſcenes as have been deſcribed; and without waiting for an exiſting law, endeavour to ſtem the fatal torrent? If ſuch a man, at the ſame time armed with

power, could be found, who would ſtand neuter upon ſuch an emergency, ſociety muſt pronounce him an enemy to the State; as conſenting to the opening of a dangerous flood-gate, to the overflowing of that State with rapine and blood? and that on the other hand, by an honeſt zeal to ſuppreſs ſuch diſorders, he merits the protection of ſociety—he deſerves well of his country—and may be ſaid to ſtand in the ſame predicament as the naval officer, who, *without waiting the formality of orders*, yet who nobly breaks the line of battle to enſure that victory, which without ſuch effort could not be effected.

The ſummary trial and conviction of the delinquents, has likewiſe, and after the paſſing of the bill, been no ſmall matter of declamation. But have theſe proceedings been diſproportioned to the magnitude of the crimes? Or have they been illegal, unconſtitutional, &c.? If it is anſwered "*Yes*"—then let ſuch only tranſport themſelves to *Republican France*, and then, and in the face of Liberty, they will behold, in a recent inſtance, and on a ſimilar occaſion, *a conſpiracy*—a ſimilar proceſs. The event of the 18th *Fructidore*, (or 4th of September), is here alluded to; and it will furniſh an example of this nature in a ſtriking point of view. Wherein too, the proof was neither ſo open and poſitive, and yet wherein the accuſed were condemned to baniſhment, without *previous* trial! here then is a caſe in point: and juſtified too, by *Paine* himſelf, that *Oracle of Liberty*, in his

letter to the people of France and the French army.—Theſe are his words—they are deciſive—" Conſidering the event of the 18th *Fructidore* in a political light, it is one of thoſe that is juſtified only on the ſupreme law of abſolute neceſſity—whether the *manœuvres* in the Council of Five Hundred were the conſpiracy of a few, or whether it had a deeper root, the dangers were the ſame; every thing was at ſtake, and all national buſineſs at a ſtand! The caſe then reſolved itſelf into a ſimple alternative, ſhall the Republic be deſtroyed by the darkſome *manœuvres* of a *faction*, or ſhall it be preſerved by an *extraneous act*?—During the American Revolution, and that after the State Conſtitutions were eſtabliſhed, particular caſes aroſe that rendered it neceſſary to act in a manner which would have been treaſonable in a ſtate of peace. At one time Congreſs inveſted General *Waſhington* with dictatorial power: at another time the government of *Pennſylvania* ſuſpended itſelf, and proclaimed *martial law*. It was the neceſſity of the times only, that made the apology for theſe extraneous meaſures. But who was it that produced the neceſſity of an extraneous meaſure?—A *Faction!*—and on that faction alone, has that extraneous meaſure fallen. If, continues *Paine*, there are ſome men more indiſpoſed than others to acts of *ſeverity*, I have a right to place myſelf in that claſs. Yet I cannot ſee, taking all parts of the caſe together, what elſe, or what better could have been done. It was a great

ſtroke, applied in a great criſis, that cruſhed in a moment, all the hopes of the *enemy*, *and reſtored peace to the interior*."

Here then is a full and unanſwerable reply to thoſe unconſtitutional meaſures: and for once in his life we muſt allow that *Thomas Paine* has expreſſed himſelf in the language of "*Common Senſe*." To thoſe alſo who would alledge that this is by no means a ſimilar caſe, it may be aſked, what would have been the reſult, had not Government employed this timely and *extraneous* meaſure, as Paine emphatically ſtiles it? Why, that by this time, the iſland would have been deluged with blood and devaſtation, and that if an enemy greater than this *inteſtine* one could be found, he would not fail to profit by it.

When theſe exceſſes became now ſo multifarious as to call aloud for the intervention of martial law; and when by this means ſuch degree of ſecurity was reſtored to the kingdom, as to admit of a more regular procedure in the Courts of Juſtice; then the tide of popular diſcontent was artfully made to turn into a different channel. The *ſummary* mode of trial before complained of, was now ſucceeded by invectives againſt the *ſlowneſs*, the *tedium* of trial: the partiality of jury, and the influence of judges on the ſide of the crown.

But were thoſe trials protracted beyond that time neceſſary for a due arrangement of witneſſes on both ſides? Or would it be conſiſtent with the *intereſt* of Government, that ſuch

trials ſhould be retarded. For muſt it not be obvious, that the expence to Government would be in a proportional ratio to the time of detention? And that a partial ſtagnation of trade or induſtry from a long abſence of thoſe who might be acquitted, would be the reſult? certainly! and that ſuch were the ſentiments of Government is obvious, from the various ſpeeches of the Judges. And from which alone, we ſhould conclude that however juſt the complaints of "*the law's delay*" yet in the preſent caſe that it was ungrounded. And that with reſpect to the partiality of the Judges and Jury, the charge need only be refuted by the number of *acquittals*, while at the ſame time the neceſſity of ſuch trials was but too apparent, from the ſtill greater numbers who were fairly and impartially *convicted!!*

The charges next (for at what given point would *faction* ſtand ſtill) the charges of cruelty exerciſed by the *ſoldiery*, are next produced. It is true the *licentiouſneſs* of the ſoldiery has paſſed into a proverb: and ſome individual inſtances of it might probably be adduced; and for which it appears that puniſhment ſucceeded. For can we for a moment ſuppoſe that Government would countenance a ſyſtem ſo deſtructive of itſelf; or that a commanding officer, ſtanding upon the fairneſs of his military character, would dare to purſue a line of conduct ſo reprehenſible? No! or if ſuch an one could be found, he ought not only to be ſuperſeded in the command, but *death* would

be but a poor atonement for ſuch offence! The beſt refutation therefore of ſuch a charge will be found in the public thanks of the inhabitants of moſt of thoſe towns in which thoſe ſame ſoldiers were quartered, for their uniform peaceable conduct during their ſtay among them: as well as for their activity in connection with the civil power in preſerving the public peace.

And while all honeſt men muſt lament the *neceſſity* of theſe coercive meaſures, their indignation muſt be proportionably excited at the cauſe; the ſame in its nature, which wrought the deſtruction of *Rome*: and which muſt be equally ſubverſive of every ſtate, where it is permitted—namely—By *pretended* patriots maſked under the guiſe of the *Friends of the People*, ſowing the ſeeds of diſcontent in every ſhape among them, by ſubtle inſinuations *as before obſerved*, of their diſtreſſed, their abject ſtate, ariſing from the oppreſſions of the great, the opulent; while they have the means of redreſs, ſo much in their own power, as free agents, and equal in right, to place property, &c.

By the encouragement of factious intrigues for this purpoſe, and conſequent diſtraction of the ſtate by every thing which may tend to promote ſuch deſtructive ends! and all this through the medium of that *Preſs*, which in lieu of being a ſign of the *Liberty* of the people, is thereby converted into an engine deſtructive of that liberty. And when it teaches the people to fly in the face of government

and law, by acts ſuch as the foregoing, then, all thoſe conſequent evils heaped on their heads are to be aſcribed to that ſource, and againſt *that Enemy* of their peace, ought their reſentment to be pointed: for then it violates their deareſt rights, and becomes a ſymbol of ſlavery.*

Is the liberty of the *Preſs*, any more than the *Individual* liberty to which it is allied, indefinite?—Republican France ſays *not*. For if a Republican print ſhould utter an aſperſion againſt the *Individual*, much leſs the conſtitution, that print would be ſuppreſſed by a ſingle *Fiat* of the *Executive Directory*; as ſeveral recent inſtances demonſtrate. Here on the other hand, character, however blameleſs, any more than government, is not ſecure

* *When the ſeducers of theſe poor people as above, would hold out French principles as the ſtandard of imitation; and at the ſame time declaim againſt ſummary trial, and martial law, upon emergency: as alſo place and penſion, taxes, &c. they ſeem not to be aware at the ſame time, that they commit themſelves? theſe being inconteſtibly the practice of* France *at the preſent time. But theſe when properly adminiſtered or arranged being neceſſary to the conſervation of a ſtate,* as Paine himſelf admits; *are* not *what we ſhould* decry *in France, but thoſe practices, from which the mind turns abhorrent! And well might Mr.* Fox *therefore ſay, that rather than accept of liberty at the hands of* France; *he would deſcend to live in a cottage without ſuch liberty.*

from attack. Here too the people are taught to trample upon power, and then ſucceed to it. The fallacy however of ſuppoſing, that the condition of the lower orders would be bettered by any change in government has been ſufficiently ſhewn.

They will likewiſe conſider, that if they juſtly eſtimate, the advantages and inconveniences of every condition of life, they will find, that the ſum of happineſs, ſhared among the human ſpecies, is divided in nearly *equal* proportions. Such is the divine ordination of things——

"Some are, and muſt be, *greater* than the reſt;
More rich, more wiſe, but who infers from hence
That ſuch are *happier*, ſhocks all common ſenſe."

With the following lines, from an unpubliſhed poem called FACTION, and which is applicable to the preſent ſubject; I ſhall cloſe this addreſs.

Now ruthleſs *Faction*, like an hooded ſnake,
From out her haunts, of deleterious weeds,
Night-ſhade and hen-bane, rears her brazen creſt,
And gathering venom, from proud *Gallia*'s ſhore;
Rolls her *Pythonean* bulk, to deeds of hate.
Now with her beſtial train, like Sin of old,
"On errand foul, of glozing lies intent;"
Her broad path way, by various death is ſtrew'd.
Falſe *Rumour*, with her rattle, takes the ear,

And *Anarchy*, and wild *Uproar*, ſtart up
Gigantic! and do mark their bloody courſe
By murder, and wild waſte relentleſs?
Hark! how loud cries, ear-piercing rend the air:
And lo! the ſtreets run down with human gore,
While o'er each houſe, a maniac ſhakes a brand.
Hold mortals, hold, and pauſe in your career:
If midway down, this vaſty ſteep of time,
You can command a pauſe, look back and weep!
And from that brink, down which you'd madly run,
Behold as in a glaſs, your certain fate!
A ſteep more vaſt, than that *Tarpeian* height,
Down which, the Roman criminal was hurl'd,
To reſt on pointed rocks—reflecting thence,
You'll ſee, contending paſſions riſe; *Revenge*,
And *Envy* with calumnious tongue, and hate,
With *Avarice* unſatisfied with pelf;
Such as of late in *Gallia*, ſhock'd the ſenſe
From ſuch a brink tremendous, back you'd ſtart,
And deprecate, in doleful plight, ſuch fate!
Is *France*, that bit, of ſlav'ry's galling chain,
And ages kiſs'd, the iron rod of power,
A cauſe why *Ireland* ſhould ſhake off the yoke?
What yoke? but that which binds your nobles too;
Which elſe might pluck off, *Freedom*'s brighteſt gem,
Her *Worth—then leave you manacled indeed!*

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FINIS.